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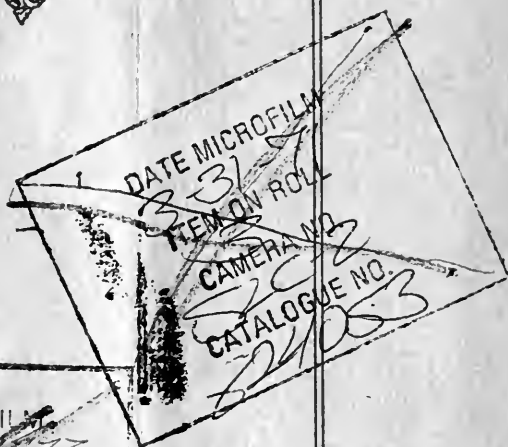
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Return to J. P. Lippincott,  
1108 Central Bldg. Los Angeles.

# The Lippincotts in England and America

INDEXED G. S.

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GENEALOGICAL SOCIETY  
OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

34243

Edited from the Genealogical Papers of the late  
James S. Lippincott



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## Introduction

The facts which constitute the body of this work and give it value were collected by the late James S. Lippincott, during a period of over forty years, extending from 1840 to 1883.

Mr. Lippincott was earnestly engaged in this Genealogical work up to within a short time of his death (March 17, 1885), and he had always hoped to publish the results of his investigations in a volume at once worthy of his own labors and the varied record of the Lippincott family.

The fact that this desire has at last been in some measure realized is largely due to the generous appreciation of Mr. James J. Goodwin of New York, son-in-law of the late J. B. Lippincott, of Philadelphia.

As early as the year 1849, the late James S. Lippincott, in a letter sent hither and thither in search of genealogical information, said, "Having for several years been interested in the collection of facts respecting the Lippincott Family, I have been encouraged to seek further information relative to the origin and history of its early members, and it is with the hope that such may be elicited that I have addressed thee. Though much has already been collected, all that has come to my knowledge is confined to one branch, and the history of others, comprising much the most numerous portion, remains unknown."

In this same letter Mr. Lippincott stated very clearly the object of his search as it had then defined itself in his own mind, as follows:

"If a proper interest should be manifested by the ready assistance afforded the undertaking, a connected account of the Family since the arrival of its progenitor in this country will be prepared, prefaced by the information already obtained, and that may be hereafter procured respecting those of the name resident in Great Britain, the History of the Name, its origin, adoption, variations, etc., with proofs of the same from judicial and other records."

How careful Mr. Lippincott was in all his researches, and how willing to correct his own previous information or opinions based thereon, may be gathered from the fact that in the short sketch of the "Lippincotts" prepared by him for Mr. John Clement's Book of "Sketches of the First Emigrant Settlers in Newton Township, Old Gloucester County, West New Jersey" and in the five years intervening between the time of its publication and his death, Mr. Lippincott had made no less than twelve changes and corrections in the nine pages of his own copy of that work. It was not that the work had not been carefully done to begin with, but that fresh investigation brought new facts which he desired to have embodied in the record.

In the same line and spirit it is worth while to quote in this permanent statement a letter written by Mr. James S. Lippincott, January

9, 1878, to Mr. Alfred Earle, then resident of Lovecott, in Devonshire, Eng.: "My dear Sir, I often find especial pleasure in recalling the incidents attending our call at Lovecott in the summer of 1876, when on a pilgrimage to the homes of my English Ancestors. Nothing succeeds like success, and I was greatly gratified to find that I had at last discovered the rock from whence my name, if not myself, had been hewn. The confirmation added by Mr. Powell was of a character that ought to satisfy, since his authority is unimpeachable, but I would like to have further confirmation in the form of a description of the estate of Lovecott for comparison with the details of the Domesday Book, such as the number of acres of meadow and number of acres comprised in the entire estate. I think you remarked that Upper and Lower Lovecott had been applied to the estate, but perhaps I am confounding it with Lovecott near Alverdiscott. I remember you spoke of James Lovecott as a name applied to part of the tract. If you would not deem it irksome I would like to have from your hand all the information you can collect respecting Lovecott, whether legendary, historical or statistical.

"I have hitherto believed that the Parish of Luffincott on the Temer was the cradle of our race, and now that your Lovecott has been shown to be the veritable spot, my calculations and my notes must be revised and adapted to the new departure. I have records of sundry Lippincotts, as now spelled, who held Luffincott, anciently Lughencott and Lovecott, from 1195, to recent dates, but they all seem to refer to Luffincott on the Tamer. Since both Lovecott and Luffincott are in the Hundred of Black Torrington, I cannot distinguish them in the records I have examined."

### **The Lippincotts in England**

The Family of Lippincott derived its name from Lovecott, between Hatherleigh and Holsworthy, in the West of Devonshire, England. This manor was the property and residence of the eldest branches of the family from the time of King Henry III, 1243, until the second year of King Henry V, 1414.

The mansion and estate of Wibbery, in the parish of Alverdiscott, (Alscot), about seven miles from Barnstaple, Devon, came into the possession of the Lippincotts of Lippincott on the marriage of John Lippincott of "Lippincott" with Joan, daughter and coheir of John Wibbery, in the fourteenth century. It continued in their possession and was their place of abode until Henry Lippincott, Esq., the last of the name at Alverdiscott, sold the estate to Charles Cutcliffe, Esq. Henry Lippincott, Esq., died in 1779.

Early in the sixteenth century a branch of the family resident at Alverdiscott removed to the eastern part of Devonshire, and we thenceforward find many of the name resident near Sidbury, Honiton, Exeter, and Plymouth, Devon.

The earliest notice of Lovecott is to be found in the Domesday Book of William the Conqueror, 1086, where it is termed Louecota and Love-

cott. The following fac-simile of the entry on page 115 of Vol. I, of the printed copy of this first census of England will exhibit the extent and quality of the manor at this early day:

Translated: Ruald himself held Lovecote. Lofe held it in the time of Edward the Confessor, paying geld or tax on a half virgate of land; now returned as two ox-gangs or plow-lands. There remain two villani or serfs, four acres of meadow land and twelve acres of pasturage. It was formerly (time of Edward) valued at thirty, but now at fifty denarii.

A more full description of Lovecote may be found in the Exon (Exeter) Domesday, which is believed to contain an exact transcript of the original rolls or returns made by the Conqueror's Commissioners at the time of the general survey, from which the great Domesday itself was compiled.

\* \* \* \* \*  
 "The ancient and authentic record of Domesday Book has been universally esteemed the foundation of English property, the origin from whence antiquarians have commenced their enquiries, and beyond which it is almost useless for them to search."

\* \* \* \* \*  
 From Sir William Pole's "Devon," p. 367:

"Lywenscot & Lutteworthy in the same manor, Sr. Lawrence Flemygage held anno 27 of King Henry III (1243) Robert de Lywenscot anon 24 of King Edw. I (1296); & John de Lywenscot anno 19 of King Edw. III (1346)"

From the same, p. 366:

"Worthy in the manor of Braworthy, Jordan Russell held anno 27 of King Henry III (1243); Robert de Lunescot held the same anno 24 of King Edw. I (1296); & John de Lunescot anno 19 of King Edw. III (1346)".

By Sir William Pole's "Devon," 1791, under the head of "Lippincott" we find the following:

"Lippincott, Luffincott anciently spelled Lughencott, Robt. de Lughencot or Loghencot held it anno 27 Henry III 1243, he granted it to his son, youngest, Jordan; he held it in 24 anno Edw. I (1297); he had issue, John; 8 Ed. II (1315) he had Thomas, yr. 19 of Ed. III (1346); he had John, and so continued to Nicholas L., who gave the same to John Wise of Sidenham, anno 2 Henry V (1415) and is now (1791) in that family of Thomas Wise."

From Lyson's "Magna Britannia," Vol. VI, p. 323: "Luffincott or Luffingcott, in the Hundred of Black Torrington and the Deanery of Holsworthy, lies about seven miles from Holsworthy and eight miles and a half from Launceston. The manor belonged to the ancient family of Luffincot, since spelled Lippincott, from a very early period till the reign of Henry V (1413) when it was sold to John Wise, Esq., of Sydenham. It continued in the family of Wise when Sir William Pole made his collections. At a later period it was that of the Morices of Werrington. Humphrey Morice, Esq., the last of that family, bequeathed it to the late Mr. Luther, who about the year 1805, sold it to Mr. John Venner and Mr. Joseph Spettigue, to whom it still

belongs; with the advowson of the rectory. Mr. Spettigue resides at the Barton near the church."

In 1850 the Rev. Frank Parker was rector, and his library of 2,500 volumes of ancient editions of the Fathers of the Church forms a collection not perhaps rivalled elsewhere. This gentleman and the daughter of Mr. Spettigue were visited in 1850 by James S. Lippincott, of Haddonfield, New Jersey. He also perambulated the parish and examined the ancient church of Luffingcott, and enjoyed the hospitality of the genial and pious rector.

Sir William Pole in his "Devon" states that "John Lippincott held Wibbery in King Henry V's time (1413 to 1422), and his heirs, male and female, holdeth the same and dwelleth there."

\* \* \* \* \*  
Robert de Lyvenescot resided in Black Torrington, in which the manor of Lovecote is situated, as appears by the Hundred Rolls of time of King Henry III and King Edward I, or from A. D. 1216 to 1307. He held Lughencot or Loghencot or Lywenscot or Lunenescot, by all which forms of spelling it appears in Sir William Pole's "Devon," in the time of King Henry III, 27th year, says the same authority, and granted it to his youngest son Jordan, who also is named in the Hundred Rolls of the same reign.

\* \* \* \* \*

### Arms of English Lippincotts

Arms of Lippincott from various authorities, viz.: Betham's "Baronetage," Burke's "Encyclopaedia of Heraldry," Playfair's "Family Antiquity," "Herald's Visitations of Devonshire in 1565 and 1620," Sir William Pole's "Devon," etc.

Wibery of Wibery, with which family the Lippincotts early intermarried.

Arms: argent a fece bataille counterbatule sable, between three caterfoiles gules. From "Devon" of Sir W. Pole, p. 548.

Lippincot of Wibbery.

Arms: Partie per fesse batalie gules and argent, three cats passant counterchanged. Ibid, p. 491.

Luppincote (Wibbery, Co. Devon).

Arms: Per fesse nebulee gules and sable, three cats passant argent. Luppincote.

Arms: Per fesse nebulee gules and sable, three cats passant argent.

Crest: On a cross pattee argent four hearts gules.

Lippingcote (Devonshire).

Arms: Per fesse embattled gules and sable, three cats passant argent.

Luppincote.

Arms: Per fesse embattled gules and sable, three leopards passant argent spotted of the second.

One of the earliest coats of Lippincott of Wyberry, borne by Philip in 1620.

Arms: Per fesse embattled gules and sable, three leopards passant argent.



Crest: Out of a mural crown gules five ostrich feathers alternately argent and azure.

Lippincott or Luppincott (Wibbery in Alverdiscott, Devon), Extinct in 1779.

Arms: Per fesse counterembattled gules and sable, three talbots statant guardant argent two and one.

Lippincott of Stoke Bishop.

Arms: First and fourth, per fesse embattled gules and sable, three mountain cats statant gardant two and one argent, for Lippincott. Second and third sable, a cheneron between three mermaids proper, mirror, comb and hair or,

Crest: In a mural crown gules a plume of ostrich feathers in one row argent and azure alternately.

Motto: *Secundus dubiisque rectus.*

Luffingcotte. Ar. an eagle displayed sa. gutte de sang.

The last from Edmundson's Heraldry.

### **Richard and Abigail Lippincott**

Richard Lippincott, the ancestor of the Lippincott family in America, emigrated from Devonshire, England, about 1639 or 1640 and was probably nearly connected with the branch settled near Sidbury, which early exhibited puritanical proclivities. He associated with the early settlers of the Colony of Massachusetts Bay, and was admitted a Freeman by the General Court of Boston, 13th May, 1640. In 1641, Richard and his wife, Abigail, resided at Dorchester, near Boston, when their eldest son, Remembrance, was born, probably in the 6th month, and baptized on the 19th of the 7th month, 1641. This name was possibly bestowed in remembrance of the liberty he enjoyed after his arrival in the Western world, or in gratitude for the remembered mercies that had attended him. Having removed to Boston, their second son, John, was born there in the 8th month, and baptized on the 6th of the 9th month, 1644, though his parents do not appear to have formed a connection with the church of Boston until the 28th of the 10th month of that year. Their daughter Abigail was also born there 17th of 11th month, 1646, but died in infancy.

On the records of the First Church of Boston appears the following minute: "Richard Lippincott, a member of ye church of Dorchester, being recommended from thence by letters to us and failing in a withdrawing from Communion with ye church, was admonished ye 27 of 2 mo., 1651." In less than three months thereafter the following occurs: "Richard Lippincott for withdrawing communion from ye fellowship of ye church, and being demanded a ground of his so walking, he would give none, but said he wanted a commission to speak; whereupon for not hearing ye church in their convincing arguments, was excommunicated from ye fellowship of ye church ye 6th of ye 5th mo., 1651, in ye name of ye Lord Jesus and with ye consent of ye church, being admonished twice before."

The expression "He wanted a commission to speak" may be understood to imply either that he felt no necessity laid upon him to make any answer in extenuation of his course, or that he desired a com-

mission to preach. The "convincing arguments" of ye church were not sufficiently convincing to affect the mind of the conscientious man, and that which to "ye-church" appeared to be and was by it intended to be a stigma and a brand of dishonor, becomes in our esteem a testimonial to the steadfastness of his Christian character, and an evidence of his advancement in Christian truth. Thus our godly ancestor was separated from ye church and a blessed day of deliverance it proved to him, since it hastened his return to England, whose tender mercies were less cruel in her treatment of heretics and schismatics than the fierce step-mother "ye church" and government of Boston, that had fled from her in order to enjoy those liberties they denied to others. His mind was preparing to accept the Christian views held by the Friends, though no publication by George Fox or any other early advocate of their doctrines had yet been issued.

Had he remained among these Christians who had fled from persecution in their native land that they might worship God as their conscience dictated, he might have shared in "the tender mercies" that were extended to the Quakers a few years thereafter. Perhaps he would have been found wearing his hair too long, when about to visit the barber, or if he used the words thee and thou to the magistrates, would have been fined for not honoring his father and mother, though they may have long before deceased, as several were treated for want of a more pertinent law against the Quakers. Strange that those who had fled from persecution should become the foremost to oppress those who differed from them in religious faith. It has been truly and tersely said, "Laud was justified by the men he had wronged."

It may be difficult for us, taught by wiser and purer teachers, ministers of Christ, our Quaker fathers, to comprehend this inconsistency. The Puritans, it must be contended, had no distinct understanding of the true principles of civil and religious liberty. The idea of toleration had never dawned upon their minds, however strenuous their defenders may be in holding them up as the pioneers of these principles. "It was for religious liberty in a peculiar sense," says Upham, "that they contended, and they were severely faithful to the cause as they understood it. The true principles of religious liberty, in its full and wide comprehension, had never dawned upon their minds and were never maintained by them."

Early after his excommunication Richard Lippincott appears to have made arrangements to return to England with his little family, his eldest son, John, but seven, doubtless grievously disappointed in his anticipations of religious liberty and disgusted with the rulers of the Puritan Church.

His home was now at Plymouth, Devonshire, and here on the 3rd of 5th month, 1653, his third son, Restore, or Restored, as the name was early written, was born. This peculiar name was doubtless bestowed in commemoration of his restoration to his native land and to the communion of more congenial spirits. With those he associated perhaps soon after his return but three or four years elapsed before he appears to have openly taken a part in the defense of the Friends

or Quakers, which happened on this wise, as may be found more at large in Sewel's History. Thomas Salthouse and Miles Malhead having refused to swear or "take the oath of abjuration of the Pope," merely that they might not offend against the command of our Saviour, were sent back to prison "as such that clandestinely adhered to the Pope." On their recommitment to prison by the Mayor of Plymouth, in the jail at Exon Castle (Exeter) these Friends were charged with being disturbers of the peace, and for divers other high misdemeanors against a late proclamation prohibiting the disturbing of ministers and other Christians in their assemblies, and against an ordinance of his Highness the Lord Protector and his Council, lately made against duels, challenges and all provocations thereto, and as having refused to give sufficient security for their personal appearance at the next general sessions of the peace, etc.

The falsehood of the above charges will appear from the following certificate, signed by sundry friends of the accused, among whom the name of Richard Lippincott is found, though spelled in a maner we have not elsewhere seen it appear:

"We whose names are hereunto subscribed do testify That the several Particulars in an answer made by our Friends, are true, to wit, that they did not at all disturb the public Peace, nor were they at any other Meeting (but that which was appointed by us) to disturb any Ministers or other Christians in their assemblies and Meetings: Nor were they guilty of any challenges, Duels and Provocations thereunto in the least Measure whilst they were among us. And as for their refusal to give security, two of us, whose names are Robert Clay and Arthur Cotton, had given Security to the Mayor, be entering into Recognisance for their Appearance at the next Sessions the Day before their sending to Prison, but that the Town-clerk made it void the next Day, pretending it could not be according to Law.

RALPH FOGG,  
ARTHUR COTTON,  
ROBERT CARY,  
RICHARD SMITH,  
ANTHONY TODD,  
THOMAS FAULKNER,  
NICHOLAS COLE,  
JOHN MARTINDALE,  
RICHARD LEPINCOTE,  
JOHN HARRIS, SEN.,  
JOHN HARRIS, JUN."

The trial of Thomas Salthouse and Miles Halhead was one of the first of its class, and the testimony has been unusually well preserved and the depositions taken at unusual length. Those curious to read the testimony taken in this remarkable trial, may find it in an article published in Fraser's Magazine for August, 1878, entitled "The Trial

of Two Quakers in the Time of Oliver Cromwell (from original records)", by A. H. A. Hamilton. The narrative of the sufferings of the prisoners were closely published under the title of "The wounds of an Enemy in the House of a Friend," 1656. During this trial the prisoners were closely questioned as was then the custom, and after describing their movements up to their arrival at Plymouth, at the house of Arthur Cotton, they state that they "afterwards that evening went to Stonehouse at the house of one Lippincott," (May, 1655). This was no doubt the Richard Lepincote who, with Arthur Cotton and other Friends, had testified to the falsehood of the charges brought against the prisoners. (the difference in the spelling of the name being easily explained by the ignorance or carelessness of the scribe).

Thomas Salthouse and Miles Halhead had been committed to prison in May, 1655, and but few months elapsed before Richard Lippincott found himself in the same "jail near the castle of Exon (Exeter) a companion of Margaret Kellam and Thomas Hooton. The cause of his imprisonment may be comprehended from the statement respecting Margaret Kellam's offense.

In "A Short account of the Barbarous sufferings of Margaret Kellam, etc., by the Government of the Town of Plymouth," etc., appended to a rare book entitled "The West answering to the North in the fierce and Cruel Persecution of the manifestation of the Son of God," London, 1657, we find the following exhibit of the cause of M. Kellam's imprisonment, and incidentally that of Richard Lippincott's:

"To his honoured Friend Edward Raddon, Secretary to General Disborow, these present.

"Sir: My service presented to you. Being at Exon Sessions I came forth and witnessed against one Margaret Kellam what I heard her speak, viz.: That when in discourse we spake concerning her walking according to the light within: I said, it is true, but the Scriptures or the Word of God, is the rule for us to walk by. She said Jesus Christ is the Word. It is true, but there is a written word. O thou art an ignorant person and dost not understand the Scriptures, said she. At which word the Judge of the Sessions demanded of her whether the Scriptures were the Word of God, or no? She did not confess it, or deny it before them, but they enjoined me to draw up a Bill of Indictment against her, which as the Clerk under you drew up, but not according to my minde, but as both they and the Grand Jury said it must be so according to the form of the Law. In that case I onely can witness neither more nor less than above: but I cannot, neither did I swear that she should say the Scriptures were not the Word of God, but it was a Declaration of the minde of God." John Chase, Jan. 25."

"And how far Justice Vowell, the Judge of the Court, was of the same minde, appears in that being spoken to by a Friend that the Law might proceed on her and that

on her if she had transgressed, the Law might have its course, he replied to that Friend to this effect: Will ye have them hanged out of hand? Whereby he intended with her Richard Lippincott of Plymouth and Thomas Hooton, who were prisoners for some such thing. And so by his question it appears that to say that Christ is the Word and the Scriptures a true Declaration (for these were the words which she onely said and which her Accuser witnessed to be so) in his judgment is matter of hanging; Was ever such a thing heard of before this day to come forth of the mouth of a Judge professing Christ? The Jews who put him to death denied him; and they which persecuted his apostles and witnessed, disowned their testimony of him who they declared, but this generation profess him in words and call themselves Christians, and yet seek to murder them who testify of him.

\* \* \* \* \*

That Sessions ended without bringing her to trial on that Indictment notwithstanding that the Friend aforesaid desired that the Law might have its course, which he moved, lest they should put her off till the next Sessions. And continued in Prison she was till the 15th of the 12 mo., 1655, at which time she and the other Friends, viz.: Richard Lippincott and Thomas Hooton, were released by a warrant from Colonel Copplestone, Sheriff of the County of Devon, as followeth:

"These are to will and require you, on sight hereof, to set at liberty Richard Lippincott, Thomas Hooton and Margaret Kellam, wife of John Kellam, now in your Gaol, for which this shall be your sufficient Warrant. Given under my hand and seal this 13 day of Feb., 1655.

JOHN COPPLESTONE.

To Thomas Dight, Keeper of the Gaol,  
near the Castle of Exon."

Margaret Kellam had been shamefully and cruelly abused by the Mayor of Plymouth. Having felt "concerned to go to his house and tell him she had a Word from the Lord to him; he bade her come in, heard her, and confessed that what she said was very good and true. Nevertheless the truth she uttered so displeased him that he sent her to prison, where she was about a week, and at the intercession of her friends, had some liberty granted her. But on the 4th of next month, about four in the morning, a Constable and serjeant came to her chamber, broke open the door, and refusing to shew their warrant, took her away by violence, tied a rope about her, threw her on a horse's back, bound her arms behind her, tied her feet under the horse and carried her ten miles; then they loosed her cords and told her they had a warrant to carry her

to Exeter Gaol. After about two months imprisonment she was released by the Sheriff."

During the ensuing five years Richard Lippincott appears to have enjoyed a good degree of peace, since we do not find that he was disturbed in the performance of his religious duties. He continued to reside at Stonehouse, a suburb of Plymouth.

On the 1st of the 7th month, 1655 (?) another son was born unto him and named Freedom, doubtless in commemoration of his recent release from durance vile; and there on the 10th of the 5th month, 1657, his daughter Increase was born. His fifth son Jacob was born at Stonehouse on the 11th of 3rd month, 1660.

Persecution continued to rage throughout England, and Friends were no whit intimidated thereby. The imprisonment of several in Devonshire and Cornwall induced many of their brethren from distant places to visit them, and as was usual with some, as they passed to declare to the people their own experience of the value of true religion. This alarmed the Justices who made an Order of Sessions to apprehend as vagrants all Quakers traveling without a pass. In consequence of this arbitrary order many were imprisoned. Others were fined for absence from public worship, some were inhumanely whipped and placed in the stocks, and otherwise basely treated. Towards the end of 1660 a general imprisonment began for refusing to take the oaths of allegiance and supremacy, which nothing prevented the Friends from taking but their principle of obedience to Christ's precept "Swear not at all," which they believed expressly prohibited all manner of oaths. For this purpose many were taken from meeting and had the oaths tendered them by the Mayor and Commissioners and for refusing it were sent to prison. On the 20th of January (the 11th month, old style) Richard Lippincott and others were taken from a meeting at Plymouth by the Mayor and sent to the High Gaol at Exon (Exeter).

The prisons of the High Gaol and Bridewell at Exon were now thronged, about seventy persons having been committed in about two months, among whom were all the men of Plymouth who were known as Quakers. The women nevertheless, undismayed, constantly continued to hold their meetings for worship, which having been observed by the Mayor, he sent for them and asked them why they met contrary to the King's command. They answered that they did so, not in contempt of authority, but to discharge their duty to God, in whose fear they met to wait upon and worship him in spirit and in truth; and that if in so doing they had broken the law, they were ready to show their submission by patient suffering. The Mayor then proposed to them to become engaged for one another's good behaviour, to which they replied that they had not been guilty of ill behaviour, as the people of the town who knew their conversations could witness. Their Christian courage and constancy made such an impression upon the Mayor, that he dismissed them, threatening, however, that if they were again brought before him he would send them to prison. (Besse's "Sufferings of the Quakers," Vol. I, pp. 151, 152.)

Richard Lippincott was again in prison, and his wife was doubtless

among the women who continued to attend meetings for worship regardless of the rigor of the persecuting arm. Some may incline to censure as stubborn and self-willed the conduct of these inflexible adherents to conscientious conviction. It was said of Friends in the time of George Fox, that they were "as stiff as trees," their refusal to pay tithes, to perform military service, to take oaths, etc., though the sure prospect of suffering lay before them, having given rise to this remark. "But," says one who has written much in their defense, though not one of them, "this noble practice of bearing testimony, by which a few individuals attempt to stem the torrent of immorality by opposing themselves to the stream, and which may be considered as a living martyrdom, does in a moral point of view a great deal of good to those who conscientiously adopt it. It teaches them to reason upon principle and to make their estimates by a moral standard. It is productive both of patience and of courage. It occasions them to be kind and attentive and merciful to those who are persecuted and oppressed. It is a great pity that, as professing Christians, we should not more of us incorporate this noble principle individually into our religion.

What an immensity of good would be done if cases of persons choosing rather to suffer than to temporize were so numerous as to attract the general notice of men!" (Clarkson's "Portraiture of Quakerism".)

The remarkable firmness and persistence in opposition to every form of wrong has made the Quakers a power in the earth, and rendered them the pioneers of almost every moral and political reform of the last two centuries. The Friends have ever been foremost in works of philanthropy and Christian progress, and whether we regard them as defenders of the rights of conscience and the liberties of the people, as opposers of slavery, of oaths, of tithes, of the abomination of war, the cruel treatment of the aborigines, of criminals and the insane, or the high consideration they have ever awarded to woman, we find them everywhere in advance of their contemporaries. The principles of freedom promulgated during the Revolutionary War in America and embodied in the Constitution of the United States are directly traceable to the sound religion and civil views of the early founders of the Society of Friends, or to their revival of the principles and practices of primitive Christianity and it can be safely asserted that mankind is more largely indebted to Quakerism for its present social happiness and moral elevation than to any other religious body in existence. Their firmness has therefore borne most excellent fruit.

The colony in Rhode Island in those days offering to Friends freedom for the exercise of their mode of worship, Richard Lippincott again removed to New England, where he sojourned for a time. Having been preserved from the wrath of the persecutor and the perils of the sea, he named his next son Preserved, who was born here on Christmas day, 1663. The names of the surviving children of Richard and Abigail form the words of a prayer which needed only the addition of a son, Israel, to have been complete. Thus, Remember John, Restore

Freedom, Increase Jacob, and Preserve (Israel). This was doubtless accidental, having never been premeditated by their parents, though inclined to ways in fashion among the puritans.

A new charter having been granted by Charles II incorporating the Rhode Island and Providence Plantations in 1663 and the New Netherlands having come into the possession of the English in 1664, and a patent granted to a company of Friends from Long Island in 1665, who first bought the lands of the Indian sachems, Richard Lippincott felt drawn to remove with others from Rhode Island and become an associate patentee with the residents on and near Shrewsbury River, in East Jersey. He thus became a member of the first English colony in New Jersey, in which he was the largest shareholder.

He was an active officer of the colony, and in 1669 was deputy of the Patentees, and an overseer, and again in 1670 an overseer of Shrewsbury Town. In the latter year the first meeting for worship was established by Friends, which was visited by George Fox in 1672. The residence of Richard Lippincott was on Passequeneiqua Creek, a branch of South Shrewsbury River, three-quarters of a mile northeast of the house of his son-in-law, Samuel Dennis, who stood three-quarters of a mile east of the town of Shrewsbury.

John Fenwick being ambitious to found a colony in America, and needing funds therefor, sold to various parties while in England extensive tracts in his projected domain. Richard Lippincott engaged to locate 1,000 acres, lying on the Cohansey River, in the present county of Salem, New Jersey. Fenwick confirmed the grant of lands hypothecated to Lippincott in England, in August, 1676, and conveyed the said 1,000 acres for the payment of 20 pounds, consideration money, and two bushels of wheat annually, in rent. This land was intended for Richard Lippincott's five sons, and was surveyed in 1678, and divided among them in the following year. By agreement Freedom was permitted to have the first choice. John sold his share to Freedom in 1683, and Freedom parted with his 200 acres in 1686.

Having at length found a fixed residence, Richard Lippincott lived an active, useful life, surrounded by a worthy family, and comfortable in the possession of a sufficient estate and happy in the enjoyment of religious and political freedom. Here he passed the last eighteen years of his life, and here he died on the 25th of 9th month (November O. S.) 1683.

### **Will of Richard Lippincott**

The last will of Richard Lippincott of Shrewsbury, in the Province of East New Jersey, being in his right, perfect sense and memory, disposeth of his outward estate as followeth, viz.: I do give and bequeathe to my sone Jacob Lippincott all and singular my upland and meadow, being lying and adjoining to a place commonly called long point, to him and his heirs, executors, and administrators and assigns forever. Secondly, I do give and bequeathe to my sone Fredome Lippincott, after the decease of myself and wife, all and singular my new dwelling, housing, out housing with yards, and my farm thereto adjoining, during his natural life and no longer; and after his decease then I give it to



my grandsons Richard Lippincott, to him and his heirs and assigns forever, and Thirdly, I give to my son, Remembrance, five shillings. Fourthly, I give to my son John five shillings. Fifthly, I give to my son Restore five shillings, and I give to my daughter Increase five shillings, and all the rest and remainder of my outward estate I leave to my loving wife, Abigail Lippincott, and after my decease to be at her disposing, with the advice of Friends; and do acknowledge this to be my own act. I set my hand and seal this twenty-third day of the ninth month, one thousand six hundred eighty three.

RICHARD LIPPINCOTT (Seal).

Signed in the presence of

HUGH DICKMAN.

JUDAH ALLEN.

Richard Lippincott above named did this twenty third day of the ninth month, 1683, personally before me signe this above written Instrument acknowledging this to be his act and deed.

JOSEPH PARKER,

Justice of the Peace.

Book A of Patents, etc., p. 330, in the office of Sec. of State, Trenton, N. J.

Richard Lippincott made a will but named no executor, making his wife Abigail residuary legatee.

Joseph Parker, John Hance, and Eliakim Wardell were on the 2nd day of January, 1683, appointed to examine and inquire respecting the estate of Richard Lippincott, deceased.

Abigail Lippincott became administratrix, William Shattuck and Francis Burden giving bond in 300 pounds, for her faithful administration. Book A of Patents, p. 330.

A deed of Richard Lippincott, dated 26th of 3rd month, 1683, conveying Land on Mompeson's Creek, was signed by....., 25th of June, 1684, having been confirmed by Abigail Lippincott 18th of April, 1684. Book C, p. 61.

A patent was granted to Abigail Lippincott 25 March, 1687, for 150 acres of a tract called by the Indians Passequeneiqua, near Passequeneiqua Creek. Book B, p. 114.

### **Will of Abigail Lippincott**

I, Abigail Lippincott of Shrewsbury In ye County of Monmouth and Province of East Jersey, In America, & Relick of Richard Lippincott Deceased, being at this time through mercy of a sound mind and memory, for ye better settling and Disposing of ye outward Estate which it has pleased God to possess me of, And to prevent All discord that might other wise ensue, I do make and declare this to be my Last Will and Testament, Revoyking & making voyd All former Wills and this only to stand In force According to ye true Intent and plaine meaning of ye express words herein without any forced construction or Interpretation upon them. I do order and Appoint that all my Debts shall be Legally Due from me at my Decease be paid out of my Stock as soone as possible may be done. Item, I do give & bequeath unto my Grandson John Lippincott & to his Heirs, Executors, Administrators or Assigns, one hundred Acres of upland and meadow,

being part of ye new purchase called Passequenoque, In Shrewsbury Aforesaid, which I bought of Francis Jackson & his wife, as by their Deed to their (that?) purpose, bearing ye date ye sixteenth day of ye third month 1687, may more fully & at large appeare. Item, I give and bequeath unto my son Freedom Deceased unto his wife ye sum of five pounds & unto ye children of my Aforesaid son Freedom Deceased, Excepting his eldest son Samuel, I do give & bequeath ye sum of fiftie pounds all current money, which fiftie pounds is to be paid out of ye produce of my Land that I have In ye new purchase called Freehold, containing one hundred & fifty acres, as by my Pattent doth fully appear; and also my Negro Woman called Bess, being put to sale and sold ye overplus thereof is to Return to ye Stock. Item, I give and bequeath unto my three granddaughters Even the offspring of my daughter Increase Dennis, unto Abigail Dennis, I give tenn pounds, and unto my Granddaughter Zybiah Dennis I give five pounds, and unto my Granddaughter Rachael Dennis I give five pounds more, which some of money is to be paid out of my goods & chattels, and unto my son In Law Samuel Dennis I give five shillings, and by this same do freely Requit and forgive all Debts and Dues belonging unto me by book and otherwise from him; And also after my Decease ye Aforesaid Samuell Dennis shall have ye use and benefit of ye aforesaid sume of money that I have given unto his three daughters untill they survive to ye age of Eighteen years, or untill their day of marriage. Item, I give and bequeath unto my sone Restore Lippincott ye Sume of twcnty pounds, which is to be paid out of my goods and chattels. Item, I give and bequeath unto my sone Remembrance Lippincott my Negro boy Gilbie. Item, I give and bequeath unto my Sone John Lippincott that parcell of meadow which I bought of my Sone Restore, Lying on ye South side of Shrewsbury River, as by Deed may more largely appear; Also, I give unto him my young Negro boy Oliver; Also I do give and forgive unto all my children (viz.) Remembrance Lippincott, John Lippincott, Restore Lippincott, all such Debts, Dues and Demands, Sume and Sumes of money or other pay that shall be Due unto me from any or other of them by booke Rec. or otherwise; also I give to ye meeting of friends In Shrewsbury ye sume of thirty shillings, for friends to dispose of as they see fitt. And all ye rest and remainder of my Estate, of what kind or nature soever not herein disposed of before, I do order and appoynt It shall be Equally divided between my three sons and ye children of Freedom my dear son deceased parted by Lott. Lastly I desire authorize & Appoynt my beloved friends John Hance, William Worth & William Shattock to see this my Last Will & Testament to be faithfully performed. Freedoms son Sammuell was Interlined befor being Excepted against for some Reasons, his father dying without a will, And further it is my will that my two Negroes Oliver Cosen & his wife Attah have their Freedom after my Decease. And if any of my Grandchildren aforementioned unto whom I have given Legacies shoule dye before they receive it, then their Legacy shall Returne to ye rest of their relations. In Witness hereunto I ye above said Abigall Lippincott have here unto sett my hand and seale

this twenty Eight day of ye fourth month one thousand six hundred ninety seven.

ABIGALL LIPPENCOTT A her mark (Seal)

Signed, Sealed In ye presence of George Curliss, William Shattock, Anne Lippincott, Margaret Lippencott.

I did promise Thomas Hewitt that he should have the Refusal of my Negro Bess after my decease.

Perth Amboy, August ye 24, 1697; Then appeared before me William Shattock & George Curlis, two of ye witnesses to ye within Testament and having taken their Solemn protestation doeth say, that they did see the within Abigall Lippencott signe Seale publish and declare this within writing to be her Last Will and Testament, and at ye same time, that she was of sound mind and perfect memory.

AND. HAMILTON.

To All Christian People to whom these presents shall come or whom these present letters Testimonial shall or may concern; The Governor & proprietors of ye Province of East New Jersey Send Greeting. Know yee ye ye Last Will and Testament of Abigall Lippencott of Shrewsbury In ye County of Monmouth & Province of East New Jersey In America, & Relick of Richard Lippencott, Deceased, & hereunto Annexed, was tendered proved and approved before us, And ye said Abigall Lippencott having whilst she lived divers goods and chettels to be Administered ye Administration thereof belonging unto us; Now further know yee that we have Admitted, And by these presents do Admit the Administration of all and singular ye goods chattels & credits of ye sd Abigall Lippencott Deceased, unto John Hance, William Worth & William Shattock, Executors in ye above Last Will and Testament therein named, truly and faithfully to Administer of ye same, And A full true & perfect Inventory & apprisement of all & singular ye goods, chattels and credits of ye said Deceased to make, And ye same to Exhibit Into our Secretary's office of ye sd Province on or before ye twenty Eight day of January next ensueing, And Administer thereof According to Law, And further do make or cause to be made A True and Just Accept of their Administration on or before ye twenty ninth day of August which shall be in ye year of our Lord 1698. Given under ye seale of ye sd Province this twenty Eight day of August, Anno Dom: 1697 In ye ninth year of ye Reigne of our Sovereign Lord William the third over England &c., King.

AND. HAMILTON.

A true copy by me, J. Barclay, Regtr.

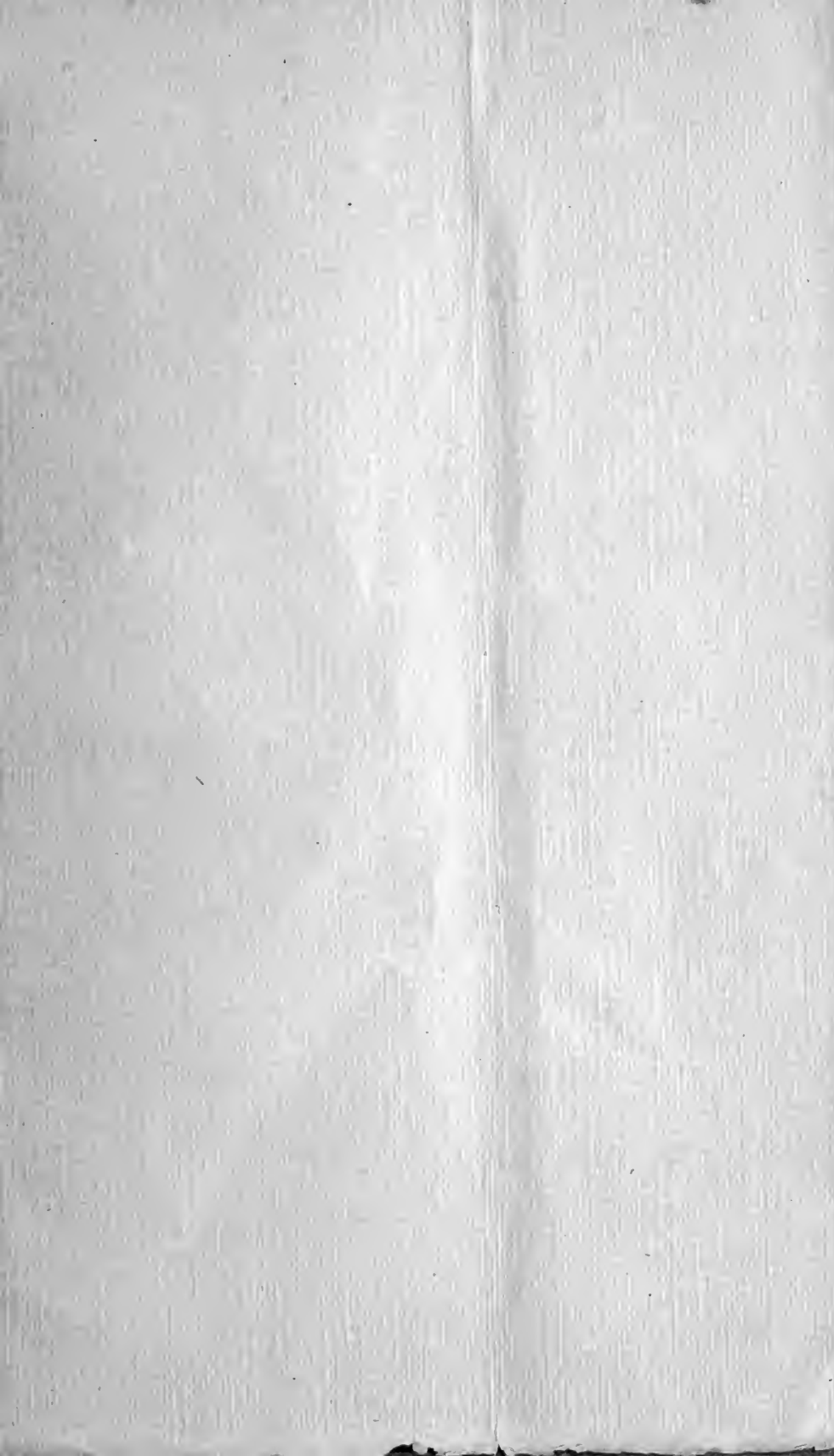
(Endorsed) Copy of Abigall Lippencots Will. Price 3 sh. 6 d.

The above was transcribed from an ancient copy in the possession of Hannah Lippincott, Nov. 1849, residing in Haddonfield, N. J. It is written upon a sheet of cap size, and is much browned by age and slightly torn by folding at the parts marked by the broken lines in the above. The said H. L. is the daughter of Joshua Lippincott, of Cropwell (son of Freedom and Elizabeth, son of Freedom and Mary, son of Richard and Abigail) and is now in her eighty-third year, and in possession of her mental faculties.

Phila. 10 mo. 1849.

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